

NATIONAL COUNCIL OUTLOOK

DECEMBER 1954



“And suddenly there was with the angel a multitude of the heavenly host praising God and saying, ‘Glory to God in the highest, and on earth peace among men . . .’”

Luke 2:14

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CHURCHES OF CHRIST
IN THE U.S.A.

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Christian Christmas Cards

The last few years have seen a growing interest in *Christian Christmas cards*. Nothing seems more out of place than sending greetings on Christ's birthday which deny everything He stands for.

The trend is in the direction of religious greeting cards at Christmas. Several years ago, the National Association of Greeting Card Publishers and the National Council of Churches, through the Joint Department of Evangelism, set about to change the trend toward the secularization of Christmas cards.

The results of this continuing concern may be seen at your Christmas card dealer's. This year an even wider selection of Christian Christmas cards has been available in every price range.

The Christian public has an obligation at this point. When you select your greeting cards, be sure they are Christian cards. If you do this, you will encourage the trend to lift up the name of Christ at Christmas. But there is another great value. This can be a means of expressing your Christian witness. Many of our cards go to persons who do not believe in Christ or who give little thought to Him.

The Christmas cards you send can be your Christian witness. So select them carefully. Let Christian people send Christian cards.

BERLYN V. FARRIS

THE COVER

Our cover shows a scene from a *Nativity pageant given at the Sherman Indian Institute at Riverside, Calif., by Navajo Indian students, under the direction of the representative of the Council's Division of Home Missions.*

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National Council **OUTLOOK**

Publication of

National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church	The Methodist Church
African Methodist Episcopal Zion Church	Moravian Church in America
American Baptist Convention	National Baptist Convention, U.S.A., Inc.
American Evangelical Lutheran Church	National Baptist Convention of America
Augustana Evangelical Lutheran Church	Presbyterian Church in the U.S.
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Colored Methodist Episcopal Church	Protestant Episcopal Church
Disciples of Christ, International Convention	Reformed Church in America
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Evangelical Unity of Czech Moravian Brethren in North America	Russian Orthodox Church in North America
Five Years Meeting of Friends in America	Seventh Day Baptist General Conference
General Council of Congregational Christian Churches	Syrian Antiochian Orthodox Church of North America
Greek Orthodox Church in America	Ukrainian Orthodox Church of America
	United Lutheran Church in America
	United Presbyterian Church of North America

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The Christmas Spirit—What It Means

Some members of the National Council staff explain its meaning for them.



**"Above Haste and Confusion—
New Meaning"**

Miss Leila Anderson, associate general secretary of the National Council.

The Christmas experience is deeply personal, bound up with memories of childhood, the renewal of friendships, the enjoyment of music, participation in beautiful services. It means rising above the haste and confusion which characterizes so much of our life and finding new meaning in our days. It means the strengthening of our faith. It is the time when we celebrate anew the gift of God's love and give thanks for the light which has come to us in our darkness.

John Bunyan says we are given a map for our pilgrimage so we may know the way to take. And there is always the deepened awareness of the contrast between the real world in which we live and the kind of life we celebrate.



**"The Imperative
To Affirm"**

Miss Frances B. Charrier, a student at Union Theological Seminary, New York, chairman of the Student Volunteer Movement.

The significance of Christmas is identical with the significance of Christ's coming. It seems preposterous to think of expressing the significance of that event "in a few words." If some answer must be given, let it be simply this: Christ's coming marks the moment of change. Two thousands years ago it marked the most radical change ever wrought in human history. Ever since then, His coming to individuals (whether at Christmas or any other time of year) has marked the most radical changes ever wrought in human life. The God-man relationship experiences eternal renewal when God, through Christ, comes to be with us.

In the post-holiday sequence of his "Christmas Oratorio," W. H. Auden

says, "Once again . . . we have seen the actual Vision, and failed to do more than entertain it as an agreeable possibility." *



**"Now—
God's People"**

Rev. Herluf Jensen, executive secretary of the United Student Christian Council.

God, high and lifted up, became a lowly child—deigned to descend to us on earth, to share our life, however painful that life might be. God, to whom our conversations must seem stupid, to whom our lives must appear as a continual round of tragic mistakes, came to share this our very life.

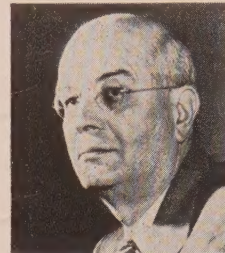
He chose to walk with us in love, to suffer with us and finally to bear all our suffering and shame and walk for us to a rendezvous with the massed forces of the Evil One, that death no more should have dominion—"Once you were no people, but now you are God's people." This God did in the birth, life, death and resurrection of Jesus, the Christ of God, and this event I celebrate at Christmas.



**"Joy in
Giving"**

Miss Matilde Torres, a secretary for the Committee on Cooperation in Latin America of the Division of Foreign Missions.

As soon as I start to feel the Christmas air, I feel an inside joy, something that makes me sing and sing Christmas carols, something that brings to me the sweetest remembrances of my childhood in Puerto Rico. I always remember the anxiety and exhaustion of those Christmas days. Since I lost my mother early in my life, the wait to meet with the family always seemed very long. The family reunion, with music and special dishes



**"To Help—
Specific Children"**

Dr. Benson Y. Landis, associate executive director of the Department of Research and Survey of the National Council.

Christmas presents an opportunity to emphasize the distinctive Christian aspects of this great observance. It is evident that Christmas has become a great national holiday, is being observed by the whole community, and has become a season of great ecumenical significance.

But the person with Christian experience sees it as a time to revere the Child by helping specific children; to give to some children who are sick and destitute; to surely manifest thanks and love to those who have meant much in the past year; to try to express, so far as in us lies, something of the sacrificial love given to the world by the One who was born on this day.

was, however, well worth the long waiting hours to see what the Three Wise Men were going to bring me. Most of all I remember the Sunday school at Christmas time. It was special, because we always got a package of candies, all kinds of candies. For the most brilliant one in class, for the one that had never been absent, there was a present. So, as a child, Christmas meant rejoicing in whatever we could get from the Three Wise Men or from the beloved ones.

Now, Christmas to me means something more than a reunion with the family, something more than receiving presents; it means that God loves us because the essence of Christianity is that God became man in Jesus Christ, which means that Christianity is not a theory but a practice. This means that God gave His only begotten son as His Christmas gift to us . . . to me. He gave Himself to me in Christ and so I likewise want to give myself to my fellow-beings, somehow in service and friendship, tolerance and forgiveness. Now, I realize that it is more blessed to give than to receive, and that when Christmas time comes my joy is really in giving with all my love; and the idea of receiving becomes secondary. To follow His example is my ideal.

*W. H. Auden, *Collected Poems*, Random House, New York, 1945, p. 465.

A Greater Sense of Solidarity Among Christian Churches

By BEATA MUELLER

WHILE the National Council's 600-member General Assembly was meeting in Boston the end of last month, the Council completed its fourth year as the churches' agency for cooperative planning and action.

During the five-day Assembly sessions and related meetings, delegates heard detailed reports on the progress that had been made since the biennial Assembly met in Denver. There was much still to be done, it was clear. But church and lay leaders gathered at Boston had substantial cause for satisfaction in the gains that had been made.

Since 1952, reports showed, the Council itself had become more unified and effective as an organization; its pronouncements and programs were having an increasing impact, both at home and abroad; and, perhaps most important, the Council was fulfilling its mission of bringing to millions of Christians a greater sense of solidarity in a divided world.

For one thing, the million-member Greek Orthodox Church had come into partnership with the 29 communions that originally established the Council. The Council was now serving the common interests of 30 Protestant, Anglican and Orthodox communions, whose 35,500,000 members could find a focal point of Christian concern in the work their churches were doing together.

During the biennium, two great Christian student movements had also come into the Council—the Student Volunteer Movement for Christian Missions and the United Student Christian Council. While both kept their freedom of action, delegating administration to the National Council, their far-reaching campus programs were now part of an over-all pattern of cooperative work among young people and students that already included the activities of the Interseminary Movement, the United Christian Youth Movement, and the University Christian Mission.

More laymen and women were also bringing their skills and experience into the life of the Council—not only in such areas as United Church Men, United Church Women, and the National Lay Committee, but as part of the Council staff, and in volunteer service on the General Board and the many committees that help to plan and supervise the

The churches of the National Council represent the major aggregation of religious forces in this country, and as such have the heaviest responsibility for its spiritual welfare.

According to the world's measure of power, our country has only recently emerged as the most powerful nation in history. It confronts unprecedented opportunities, and at the same time moral hazards. Real power must be morally responsible. The significance of the role of "This Nation under God" cannot be overestimated. On the other hand, if this nation is not brought more fully under God, its own future will be in peril and the peace of the world jeopardized by the menace of irresponsible power.

God gave the spirit of unity in Christ that brought the National Council of Churches into being four years ago. God is the judge before whom we bring the reports of our labors of the past biennium. God will give us guidance for making decisions and for planning the future, if we put our trust in Him.

—WILLIAM C. MARTIN

Council's programs and business operations. Newest members of this group of laity in the Council were the men and women, distinguished in such fields as art, architecture, music, and the theatre, who were contributing their special talents through the Council's Department of Worship and the Arts.

The cooperative movement was growing at the state and local levels, too, delegates were told, with the establishment of new state councils of churches in Georgia and Texas, and 12 new local councils with full-time executive leadership. Further, it was pointed out, recent action by the Council would bring state and local council leaders into meetings with denominational spokesmen where they could plan jointly for greater coordination of national and regional operations.

Cooperative Christianity was not only stronger but was speaking with a more effective voice and extending its concerns into new areas, both in the nation and overseas.

In the U.S., the Council had directed new attention to major national issues, to specific needs among the churches, and to special ministries to Americans

on the move in search of recreation and economic opportunity.

One of the major issues during the two years had been the freedom of American people and institutions. The Council's General Board had taken vigorous action in defense of U.S. liberty, including establishment of a top-level Committee on the Maintenance of American Freedom, and specific proposals for remedial action by Congress.

Twice during the biennium the Council had affirmed its long-established position on the issue of racial segregation. In 1953, the Board outlined a specific pattern of non-segregated meetings for the Council and its units. In 1954, when the Supreme Court announced its ruling against segregation in the public schools, Board members hailed the decision as a major step toward achievement of Christian ideals and urged churches to use their influence toward peaceful compliance.

The Board's commendation was underscored by the action of leaders of councils of church women from 15 Southern states, who initiated their own program for working with church women, community groups and officials in their own states for compliance with the Supreme Court ruling.

The problems of ethical conduct in modern economic life had aroused increasing public interest in the past two years. When the Board issued its long-discussed policy statement on Basic Christian Assumptions and Principles for Economic Life last September, the document was widely hailed as a guide for Christians in their economic lives.

Still under way was the massive long-term research project on ethics and economics, with six volumes already published on the findings and five more in preparation. To this Council-sponsored research in 1954 the United Church Women added a self-study on women's role in the national economy, and the United Church Men a survey on religion in industry.

The biennium also saw completion of a two and a half year research project in cooperation with Yale University which included study of another national problem—America's first TV generation and the violence-ridden programs today's youngsters watch for as long as 13 hours a week.

One answer to the findings of this study was a lively new children's TV program, "Exploring God's World." Beginning on one Connecticut station

under cooperative church auspices, it received such enthusiastic response from youngsters in the area that CBS-TV adopted it as a summer network feature under the joint sponsorship of the National Council and the Connecticut Council of Churches. And this was only one of a variety of radio and TV programs, with preaching, music, personalities and drama, by which the Council's Broadcasting and Film Commission carried the churches' message to millions of Americans, including multitudes outside the church.

The churches were becoming concerned about youngsters in school, as well as at home in front of the TV sets. The Council's programs already touched the lives of millions of U. S. children in Sunday, week-day, and vacation-time church school classes and new actions were directed toward the public schools.

For one thing, the General Board urged carefully supervised federal aid for areas where state funds were too meagre for the educational needs of children in decrepit and overcrowded schools.

For another, a new Department of Religion and Public Education was created to work with both churches and public school administrators in bringing the insights and resources of religious faith into school life.

In the life of the churches, the Council's activities were also reaching into new areas.

For local church members, the Council published nearly a million books, maps and other study materials a year on home and foreign missions; gave guidance in community-wide evangelism programs; issued aids on such problems as planning new church buildings and parsonages; offered special training for leaders in religious education and interdenominational women's groups, and for ministers and laymen who wanted to make religion effective on local radio and TV programs.

A new aid for local church leaders was a unique Audio-Visual Resource Guide, with a listing of more than 1,650 films, filmstrips and recordings, evaluated in terms of the objectives of Christian education for groups of all ages.

A nation-wide program to advance the use and understanding of the Bible had been launched, too, as the Revised Standard Version reached a new sales record of 3,000,000 copies at the end of its second year.

In the direction of greater financial security for ministers in U. S. churches, the Council had urged their inclusion in the Federal Social Security Act, and had issued a survey on clergymen's salaries. Widely-publicized, the salary study had jogged the consciences of many U. S. congregations with a reminder of how little their preachers are paid.



FOR CHURCH MEMBERS AWAY FROM HOME—Tokyo Union Church is one of many in Europe, Latin America and the Near and Far East, which help to make Americans overseas on business or government service better representatives of their own country.

For the denominations, there was research to help them make more effective use of their resources. The United Church Women had completed a study on women in the ministry and on policy-making church bodies, to find how they could better serve in the churches. And the Council's Division of Home Missions and Department of Social Welfare had begun a joint survey of church-related hospitals, homes, and other institutions to determine the extent of their services and how these could best be coordinated to meet existing needs.

For the nation's 471 church-related colleges, there was aid in a new effort to define their responsibility in present-day American life. Under Council auspices, a great quadrennial convocation at Denison University in Ohio last year brought together leaders of U. S. Christian colleges to discuss findings of a four-year study on the nature of their

task and to map plans for the future.

The Council's Commission on Christian Higher Education had also established a new office in Washington, D.C., to give practical help to church college administrators and faculty members visiting government offices and attending professional meetings in the nation's capital.

The Council was also helping the churches minister to special needs in a nation whose people seemed increasingly on the move.

Through the Department of Evangelism, new ministries reached permanent staff and millions of visitors in 17 national parks, and provided Protestant religious services for passengers on scores of trans-Atlantic ships.

In cooperation with local churches and church groups, the Council provided worship services and religious education for hundreds of thousands of tem-



FOR NEW MISSIONARIES—Briefing courses on areas and people they will serve were held this year for six weeks at Allegheny College, Meadville, Pa., with 200 enrolled from 12 denominations. There are also courses for missionaries on furlough, in agriculture, medicine and literacy, and seminars on the ideologies of Islam and Communism.

porary construction workers and their families in mushrooming defense communities; went with a ministry-on-wheels to other hundreds of thousands of migrant farm families as they followed the harvests; and added to its religious activities in federal Indian schools new community programs for Indians moving from the reservation to industrial cities.

The special difficulties of America's Spanish-speaking people had been underscored during the biennium by a continuing stream of arrivals from Puerto Rico, U. S. island citizens in search of better lives on the mainland.

In 1953, denominational home mission executives met with leaders of the Council's Division of Home Missions for five days' discussion of the churches' responsibility to these and other Spanish-speaking Americans. A new Council committee recommended by this gathering had under way by the end of the biennium both research projects and a program to make it easier for newcomers from the islands to make contact with U. S. churches.

The Council was also helping churches keep contact with their own members away from home. For young people in service, there were preaching missions in scores of military installations in the U. S., Council President William C. Martin's Christmas visit to GI's in the Far East, and a program of cooperation with Japanese churches to establish centers for wholesome recreation for U. S.

servicemen stationed in Japan.

There was also assistance for some 50 union churches serving U. S. businessmen, government workers and their families in Europe, Latin America, and the Middle East—a spiritual ministry that was helping make Americans overseas better representatives of the U. S. A.

Programs like this one were part of a total pattern of prayer, study, and practical action designed to carry out the churches' concern for world peace and understanding.

In statements directed to the U. S. government and to U. S. delegates at the United Nations, the General Board had voiced the views of the churches on such issues as technical assistance, U. S. immigration policies, relief and rehabilitation of refugees, regulation and reduction of armaments, and threats to religious liberty.

At the Fourth National Study Conference on the Churches and World Order, the Council's Department of International Justice and Goodwill had brought together more than 400 leaders from 26 communions to discuss such issues as collective security and U. S. foreign economic policy.

The World Day of Prayer, on the first Friday in Lent, now joined Christians of 126 nations in prayers for peace.

And other observances, such as One Great Hour of Sharing and World Community Day, provided channels through which U. S. church people were contributing millions of dollars of material and financial aid to relieve suffering in other countries. Newest of these practical aid projects was a three-year "Share Our Surplus" program by which the denominations, through Church World Service, planned to ship and distribute overseas 500,000,000 pounds of U. S. surplus foods to the hungry and destitute.

The biennium had seen completion of the first complete, indigenous Sunday



FOR MILLIONS OF AMERICANS WHOM THE CHURCH DOES NOT REACH—Its message is carried by radio and television programs like Dr. Peale's "What Is Your Trouble?" which is seen over 139 stations. Audio-visual projects are being undertaken also by the Council's Division of Foreign Missions, in the Far East—India, Korea and Japan.



FOR CHILDREN IN OUR PUBLIC SCHOOLS—In addition to released-time classes in religious education, like this one from a Bronx school, the Council, through its Division of Religious Education, provides uniform graded lesson materials for regular Sunday schools and daily vacation Bible schools and trains teachers for these schools.

school curriculum for evangelical churches in Latin America, planned and carried out by Spanish American church leaders with the help of U.S. specialists in Christian education and foreign missions.

For missionaries on furlough, there had been not only training for specialized work in areas like agriculture, medicine, and literacy, but also seminars to give a better understanding of the ideologies of Islam and Communism.

For new missionaries, there was an increasing emphasis on knowledge of the areas and people they would serve. The Council's one-week briefing session for out-going missionaries had become a six weeks' training course where more than 200 candidates from a dozen denominations had gained insight and information from U.S. mission specialists and Christian leaders from abroad.

A new effort to bridge the gap between Western Christians and the more ancient churches was manifested in a Council scholarship for the first Coptic priest to study in the U.S.

Other programs were also continuing to build bridges of understanding between churches in the U.S. and abroad. During the two years, 20 U.S. preachers had traded pulpits with 20 from Great Britain; nearly a hundred scholarship students from nations around the globe had received training in U.S. seminaries to make them more effective Christian leaders in their own countries; other scholarships had provided intensive U.S. training in radio, films, and

other audio-visual techniques for specialists from national Christian councils in Asia and Latin America. Such specialists were needed for a growing number of mass communications projects undertaken in other countries with aid from the Council's Division of Foreign Missions. Most recent of these projects were

the first full-length Christian film produced in India, "The Transformed Life," and the scheduled completion at the end of 1954 of church-sponsored radio stations in Korea and Japan.

Radio and films were important aids to communication in areas where a great part of the population is unable to read or write.

But the Council was also expanding its program of mass literacy training that had helped millions of the world's people to read in 244 languages and dialects.

Through the Council's Committee on World Literacy and Christian Literature, a missionary couple had been trained and sent, with support from five denominations, to carry out the literacy program of the Federation of Christian Churches in the Philippines; in turn, a specialist from the Cuban Council of Churches had taught Spanish-speaking migrant farm workers in the U.S. how to read.

In India, the literacy committee had helped establish centers where 300 Indian students a year were taught literacy techniques and how to write easy-to-read books and newspaper stories for the newly literate. In cooperation with British churches, the committee was at work on a series of simply-written books on Christian doctrine, with one already in print and being translated into other languages.

In addition to projects like these there were surveys on problems like the use of mass communications and the train-

(Continued on page 18)



FOR SUNDAY SCHOOL CHILDREN IN SPANISH-SPEAKING LANDS—The first complete, indigenous Sunday school curriculum for Evangelical churches in Latin America has been planned and carried out by Spanish-American church leaders, with the help of U.S. specialists in the fields of Christian education and foreign missions.



Christmas Among Strangers

Of all seasons in the Christian calendar, Christmas most quickly brings to mind the warmth of home, the happiness of children, the hymns and carols in a church service shared with friends.

But Christmas can be a lonely time for those who are far from home. To many of these, who might have been forgotten, Christmas is a gift given by U. S. church people through programs of the National Council and of local councils of churches.

Pictures on the cover and on this page were taken at the annual Nativity play at Sherman Indian Institute in Riverside, Calif., a pageant produced by Navajo students away from their homes on the reservation, with the help of their religious activities director from the Division of Home Missions. The prologue is taken from Navajo life in the Southwest, a pastoral life not very different from that of the shepherds to whom the angels sang long ago.

On the facing page are some other Christmas observances — for youngsters of migrant harvest workers at a year-

round center in Florida; for the sick in an interdenominational mission hospital in India; for GI's abroad and patients

in a veterans' hospital at home; for the flock of a Protestant chaplain in a federal prison.



Seventeen students at Sherman Institute, all in brilliant Navajo costume, took part in the Prologue of the Nativity Play, which depicted Navajo home life.



For thousands of students from other countries, there is a Christmas welcome in the homes of American church families.



In 1953, Council president William C. Martin took Christmas wishes of American church people to the G.I.'s in Korea.



Florida church people sent Santa Claus to the youngsters of migrant farm worker families living at Redland Camp, Homestead.



Child patients celebrated Christmas in the interdenominational hospital of Vellore Christian Medical College in India.



Inmates of the Federal Reformatory at Petersburg, Va., with the chaplain's help, constructed their own nativity scene.



The Manhattan Division of the New York Protestant Council provides Christmas music for patients in veterans' hospitals.

RACIALLY INCLUSIVE CHURCHES

By NANCY LAWRENCE

MR. and Mrs. Average American Church Member are laboring under an illusion about themselves.

At least on this question of building racially inclusive church congregations.

They think they are less open, more prejudiced and tend generally to be more hostile to persons of minority racial groups in their midst, than the facts show them to be.

Ask a sampling of the Sunday morning flock at the little church on any Main Street, U.S.A. The majority are likely to be pretty pessimistic. It would be perfectly all right with them if Negroes and other non-whites joined the church, they'll tell you. But they wouldn't give much for the chances of getting general approval of the idea.

It's high time Mr. Church-Member took another look at the situation—for he has sold his fellow church-members short. He has underestimated their capacities, their insights and their willing-



A bazaar at Cuyler Memorial Presbyterian Church in Brooklyn, N. Y., whose congregation includes Iroquois, Mohawk and San Blas Indians, Syrians, Italians, Spanish-Americans, Brooklyn-born Negroes and whites. The pastor is Rev David M. Cory.

ness to put the preaching of the brotherhood of man into living, day-to-day practice.

The truth of the matter is that the

large majority of persons in local churches are not opposed to open fellowship either in theory or in practice, and when actually confronted with a real situation involving racial integration, generally behave in a way superior to what they themselves have anticipated.

This new picture of American Protestant attitudes toward building racially inclusive fellowships is revealed in the results of a four-year study released recently.* The study was sponsored by the Department of Racial and Cultural Relations of the National Council of Churches, in cooperation with the United Lutheran Church in America, the Congregational Christian Churches and the Presbyterian Church, U.S.A., and the Center for Human Relations, New York University.

The survey was conducted among 13,597 churches of the three denominations. An analysis of 405 of these churches reveals these facts:

Of the total of some 237,000 persons in the 405 churches—all of which have congregations including non-white members—only 26 members left the church because of the process of expanding the congregation to include non-white persons.

And in every instance of appraisal after the departure of the person, the

*Some basic data from the study and the material quoted in this article appeared in the *Journal of Educational Sociology*, October 1954 issue, in an article by Alfred S. Kramer.



ministers reported there was increased spiritual insight, greater warmth of fellowship or greater human assets to the life and work of the congregation.

The study showed, too, that when opposition does arise, it generally comes from a vocal minority—which swings its weight in controlling the behavior of persons uncommitted to either side of the issue.

The Debit Side

Encouraging as these findings are, however, American churches are in no position for self-congratulation. The gap between what is preached and what is in actuality practiced in the majority of churches, the survey shows, is still so large as to make all but the most insensitive uneasy. The debit side of the ledger still far outweighs the credit entries.

For instance, in 405 churches studied, the total membership of 237,476 members included only 6,442 or little better than 2.7 per cent of persons of minority races. The range of non-white membership was from little more than one per cent in one denomination to slightly more than seven per cent in another. In the church schools, non-white participation ranged from slightly over one-half of one percent to about four per cent.

In church organizations such as youth fellowships and men's and women's groups, the percentages in two denominations were about one-fourth of one per cent in one case and approximately one and a half per cent in the other. (Comparable data were not available from the third denomination studied.)

Thus it would seem that opportunity for membership in a church can in no way be equated with the opportunity to become an active participant in its life and fellowship. The survey would seem to indicate that in the average church with non-white members the social life moves along a fairly separate pathway and out of their touch. Membership becomes a sort of "front room" type of fellowship for the non-white person who must get along as best he can with no real voice in forming the programs or policies of the church to which he gives his allegiance.

The survey also examined how the initial contact with the church was made by a non-white person. In only about one-fourth of the churches polled was it established that the initiative came from someone already in the church group. One-fourth indicated that the racial minority person initiated the contact. (One-fourth of the ministers replying said they didn't know, and one-fourth didn't reply to the question.)

When a non-white person applied for membership, 288 of the 405 churches polled indicated that the application was accepted by the church fellowship as "a normal event." Ninety-three min-

isters reported they had observed, or had been involved in, some informal discussion of the matter. In 52 instances, however, the question was brought before the official governing body of the congregation for consideration and action.

While all of these 52 cases resulted in eventual acceptance of the non-white person into church membership, in 17, or about two-thirds of the cases, the acceptance was qualified, i. e., while the church indicated its readiness to accept non-white persons of the race in question, it did not in so doing open its doors to all minority race persons. Presumably, a person of another non-white race applying for membership would be the subject of similar consideration by the governing body.

Church Policy

The survey indicates that the strongest forces in determining local church policy with regard to open fellowship are local ones and that, in the judgment of most of the ministers, the expressed statements of denominational leaders carry little weight in the decision.

In either a written and published form or in the form of unwritten customary ways of behavior, local forces are the controlling element. And when the main drive and direction of these controlling elements in the church are identical with, or very similar to, those in the surrounding community, there is little hope that the church will pioneer in changing patterns of human relations.

There also seems to be a rather sparse knowledge in community church life of the expressed policies of denominations. Asked to evaluate the role of national policy in formulating local action, only 82 of the ministers answered the question. Of these 82, 35 said that, in their judgment, denominational statements were of "no help."

Said one minister, "The minority groups were accepted, not because of a denominational statement, but because they (the majority group) thought it was right." Another stated simply, "Our people have not found it necessary to learn denominational policy."

The Minister

Generally, it would seem from the report that the behavior of the minister in providing or in not seeking to provide a ministry to all persons in his church neighborhood, is significantly influenced by what he perceives to be the attitudes and possible behavior reaction of his congregation.

To gather data on this point, ministers were asked to give their understanding as to why non-white persons might not care to affiliate with or attend a white or predominantly white church.

Thirty per cent (the highest single block reasoned that non-white persons

"would prefer to attend a church with their own group." Others said they felt non-white persons would find Christian fellowship "an uphill grade." Or, that "there would be little or no opportunity for leadership participation." There was also indication of a concern for differences in socio-economic and educational status.

All the ministers who appraised the process of racial integration in their churches were basically in favor of inclusive groups, without at the same time minimizing some of the difficulties involved.

"The intermingling of the church has been a real value in a spiritual way to the life of the congregation," said one. But he pointed out, "there is still a feeling of separation on the part of old-time families of the town."

Another said the process "on the whole has been inspiring, uplifting, enriching. Only spotty resistance among some prejudiced older members."

Now and then in the replies there was some indication that the racial minority persons in the church were thought of as "exceptions to the usual run-of-the-mill."

Summary

What do these facts mean for the future of building racially inclusive churches?

Rev. Alfred S. Kramer, associate director of the National Council's Department of Racial and Cultural Relations, says it points up "the need for local leadership to deal immediately with certain practices resulting in a truncated evangelism or outreach when non-white persons move into the church neighborhood."

"The raw materials of human resources with which a minister must work are essentially the same, and in many instances the identical, raw material with which leaders in other agencies do and must work," he said. "Among Christians one can observe about everything in the scale of opinions on this subject, and their behavior patterns or verbalizations run the gamut."

Mr. Kramer pointed out, however, that "the great majority of comments by ministers from non-racially inclusive churches indicate that they constitute a reservoir of potential human resources for the churches at this point in their life and work."

A significant number of these ministers," he said, "deplored the segregated residential patterns in their communities. Far too few, however, indicated they were actually working toward the solution of this problem."

"Numerous fears relating to social as well as to biological phenomena have permeated to the core of the practice of our Christian fellowship. As a result, in-

(Continued on page 12)

Church Women Honor U.N. Women Delegates

FULL support of the United Nations by church women across the country was reiterated by Mrs. James D. Wyker, president of United Church Women recently at a luncheon at the Waldorf-Astoria in New York, in honor of the women delegates to the ninth General Assembly of the United Nations.

"We are not so naive," Mrs. Wyker declared, "as to ignore the fact that there are political, economic self-serving motives involved in the establishment of this great instrument of international cooperation.

"But it is also true that to multitudes of people the adoption of the U.N. charter has a spiritual significance. It is based on universal truths—that men are bound together by the very laws of God which created us all. Belatedly, history has recognized the inter-dependence of all nations, colors, classes and creeds."

Under the multi-colored banners of the countries making up the U.N., some 1,200 women, including many distinguished leaders of the churches, of women's organizations and of the United Nations, met to hear Mrs. Eleanor Roosevelt, Mrs. Wyker and a panel of women discuss the contributions of the United Nations.

Mrs. Roosevelt told the guests that, despite many strong attacks against the United Nations, the people of the nation are rallying behind its standard. She praised the tremendous support given by the church women through their organization, United Church Women.

Eight women of the churches and the United Nations, including Mrs. James Dolbey, vice-mayor of Cincinnati, and Mrs. Douglas Horton, former president of Wellesley College, participated in an informal panel discussion of the U.N. Mrs. Oswald B. Lord, U. S. representative to the U.N. Commission on Human Rights, was moderator.

Mrs. Dolbey, who is national chairman of the United Church Women's public relations committee, declared that women can make major contributions in changing "the pattern of 'wars and rumors of war.'" "The price of leadership, whether by nations or individuals in a local church and community, comes high," she said. "The requisites for leadership are vision, recognizing our Christian heritage; an informed mind, taking time for study; understanding, putting oneself in the other's place; courage, being willing to stand up and be counted; and a faith that teaches us that nothing is impossible."



AT THE UNITED NATIONS LUNCHEON—Left to right: Mrs. Eleanor Roosevelt, who brought greetings; Mrs. James D. Wyker, president of United Church Women, who presided, and Mrs. Oswald B. Lord, U. S. representative to the U.N. Commission on Human Rights, who acted as moderator of the panel discussion on the contributions of the U.N.

Miss Eleanor M. Hinder, Chief of the Office for Asia and the Far East of the U. N. Technical Assistance Administration program, another panel member, told the luncheon guests that, while "economic or social development is a slow process," the U.N. assistance program has produced some "startling results." Among these, she said, were helping governments to achieve the abolition of malaria, rinderpest, and other diseases; helping governments find new sources of fresh water so that crowded slum areas can have water 24 hours, instead of two hours a day; and developing a sense of social responsibility in governments which in the past have thought in terms of law and order.

Miss Alicia Baños, of Mexico, a director of the Regional Office of the U.N. Food and Agriculture Organization, described the work of the FAO in improving the production, distribution and utilization of food.

"We know," she said, "that two-thirds of the world's people are not getting enough to eat. Hungry people are not peaceful people. If you look at the map of the world today and locate the trouble spots, you will find where there is unrest there are generally low standards of living and not enough food." She said that FAO is making "progress of a fundamental nature in its fight for freedom from want."

The panel discussion group also included Miss Dorothy Kahn, Chief of the Social Services Section of the U.N. Social Welfare Division; Miss Dorothy Robins, director of special programs for the Foreign Policy Association; Mrs. Clifford Cowin, national chairman of

the Church Women's Christian World Relations Committee; and Mrs. Dorothy Lewis, liaison officer for non-governmental organizations of the U.N. Department of Public Information.

Nancy Craig, ABC television network commentator, concluded the program with a reading of the preamble to the U.N. Charter.

The luncheon opened with an invocation by Dr. Walter W. Van Kirk, executive director of the Department of International Justice and Goodwill of the National Council.

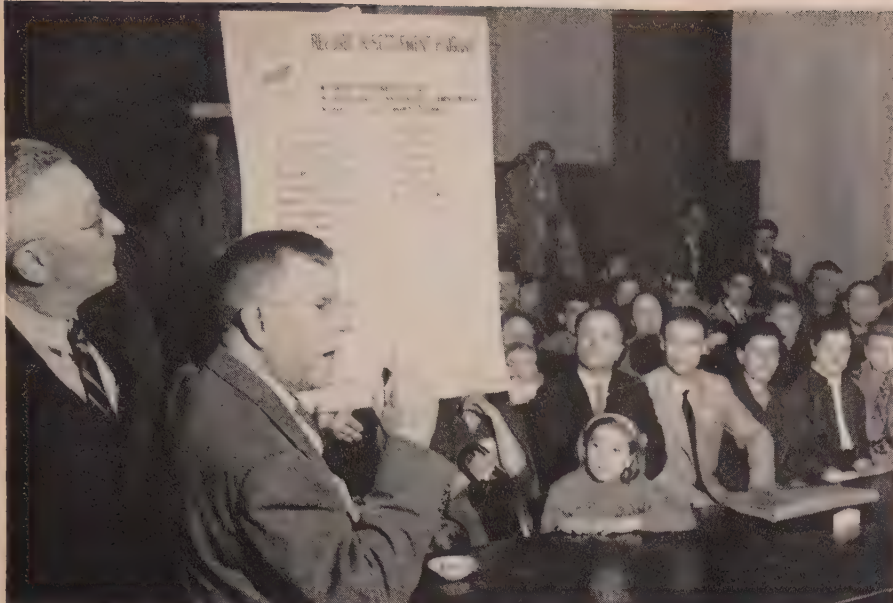
A recording of the panel discussion will be sent to local church women's groups in 100 communities for use in their study of the U.N. program.

Inclusive Churches

(Continued from page 11)

stead of a live, warm body of fellowship, too many of our churches exhibit an emaciated skeleton of human relations. It is past time for us to free ourselves from such fears, born of whatever source, and to develop forthwith enterprises of faith; enterprises in which there will be a re-discovery of the real meaning and application of belief in God as this relates to *human beings*—be they endowed with brown eyes, blue eyes, dark skin, black hair or white skin," Mr. Kramer declared.

"Only if such enterprises soon become a prevailing pattern among our churches can Christians even begin to present Christ adequately as the hope of the world with its human fabric of colors and cultures."



Dr. Wynn C. Fairfield, executive director of C.W.S. presents the scroll on which church leaders gave assurance of their personal sponsorship of refugee families.

"The Gate Is Small..."

THE long-promised resettlement in the U. S. of 209,000 overseas refugees can now move forward on a major scale.

At a gathering in New York at the end of October, 150 church representatives from 11 states and the District of Columbia, officials of both church and government agencies stressed that the one thing necessary now is the provision by U. S. sponsors of assurances of jobs and housing in this country for the newcomers.

To show that the churches mean to make the program work, some 30 church leaders gave their personal assurances to Church World Service, a department of the National Council of Churches. Their signatures were presented at the meeting on a scroll which read, "We back the refugee relief act. We are backing our own church resettlement program. We want to give an assurance—personally."

Another reminder that the program is now getting under way was the presence of 70 church-sponsored refugees from Europe and the Middle East who had come to New York less than 24 hours before by chartered plane. They represent the first mass arrival of refugees since Congress passed the Refugee Resettlement Act over a year ago.

Government officials outlined steps which have been taken:

Clearance of job offers in U. S. Employment Service offices in this country and certification of applicants for the jobs by the U.S.E.S. officials in visa offices abroad. By the middle of October, 2,300 applicants had been certified for available jobs.

Establishment of state committees to recruit sponsors for the refugees. These

governors' committees are being formed at the request of the President.

Dr. Elfan Rees, advisor on refugees for the World Council of Churches, reminded the group that emigration, especially to the United States, is still "the first hope" of the homeless overseas.

Miss Margaret Jaboor, also of the World Council's refugee service, urged church people to provide assurances "so that we may not have raised false hopes in those who came to us for help."

Canon Almon R. Pepper, director of the Protestant Episcopal Department of Christian Social Relations, suggested that the churches recruit civic and service groups, as well as their own membership, to offer jobs and housing.

As the 70 refugee guests of honor began their journeys to new homes in 13 states, from New York to California, one of them said: "The gate to America is small, but once you can get through there is so much freedom inside."

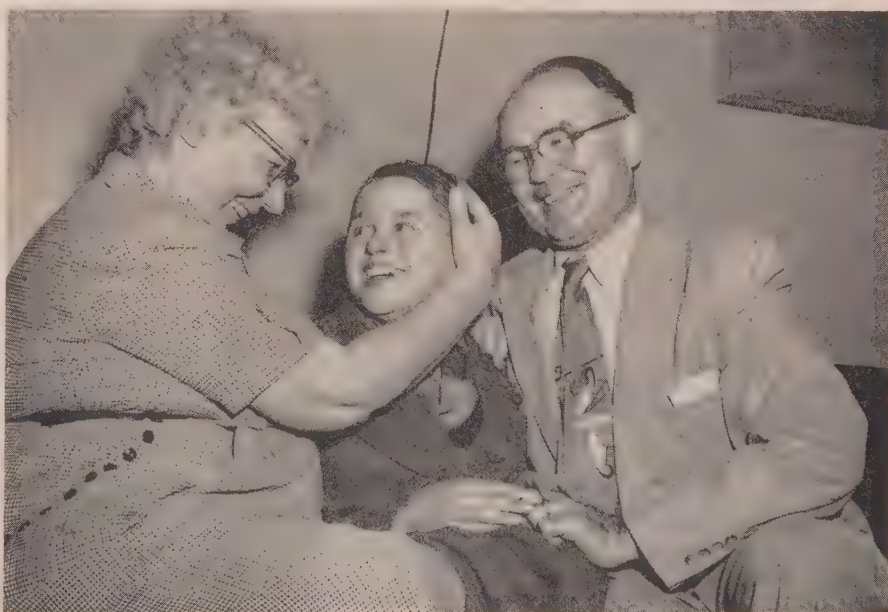
In the plane load were 23 Germans, 22 Albanians, most of them Moslems, 12 Greeks, one Russian, 11 Yugoslavs and one Hungarian.

Among them was a Latvian boy, orphaned for ten of twelve years of homeless wandering, and now headed for a real home with his grandparents in America.

There was a Moslem father and seven children, the eldest boy of whom—having first escaped alone to Greece—went back behind the Iron Curtain and rescued his father and six brothers and sisters.



(Above) Hatzi and Sabaidin Kiki with their baby girl, Albanians who fled to Greece, are greeted by a relative. (Below) 12-year-old Latvian lad, Gunnar Springis, whose parents died ten years ago while fleeing the Communists, is greeted by his grandparents.



The Presbyterians

"The Apostolic Church as governed by presbyters"

By WALTON W. RANKIN

ALTHOUGH the word "predestination" is little used in the modern person's vocabulary, it still exists as a tag for labeling Presbyterians. Not infrequently the term is brought up by someone reluctant to join a Presbyterian church. "I don't believe in predestination," he says, meaning really that he knows nothing about predestination and that at the moment he is not over-anxious to join any church at all.

A good deal of curiosity still exists over the term. In Presbyterian churches a teacher or pastor may be confronted at any time with a request for explanation of it. And, suprisingly enough, when the essence of the doctrine is explained and interpreted in language accommodated to modern thought, Presbyterians find good reason to keep the doctrine. To sum it up in a phrase of Dr. E. G. Homrighausen's, predestination means that "God is never taken by surprise." And as far as the philosophy

of it is concerned, belief in predestination should be regarded as involving that the sovereign will of God, not Fate or Chance, is the ultimate cause of events.

At any rate, predestination, for the Presbyterian, has never meant passivity or inactivity. On the contrary, the Presbyterians, from their Calvinist ancestors of the 16th century on down to the present, have been conspicuous for what they *do*. They have never been hearers of the Word only. In missions, home and foreign, in evangelism, Christian education, chaplaincy, stewardship, and other fields of church activity, and in civic and social enterprises, Presbyterians have been outstanding for action.

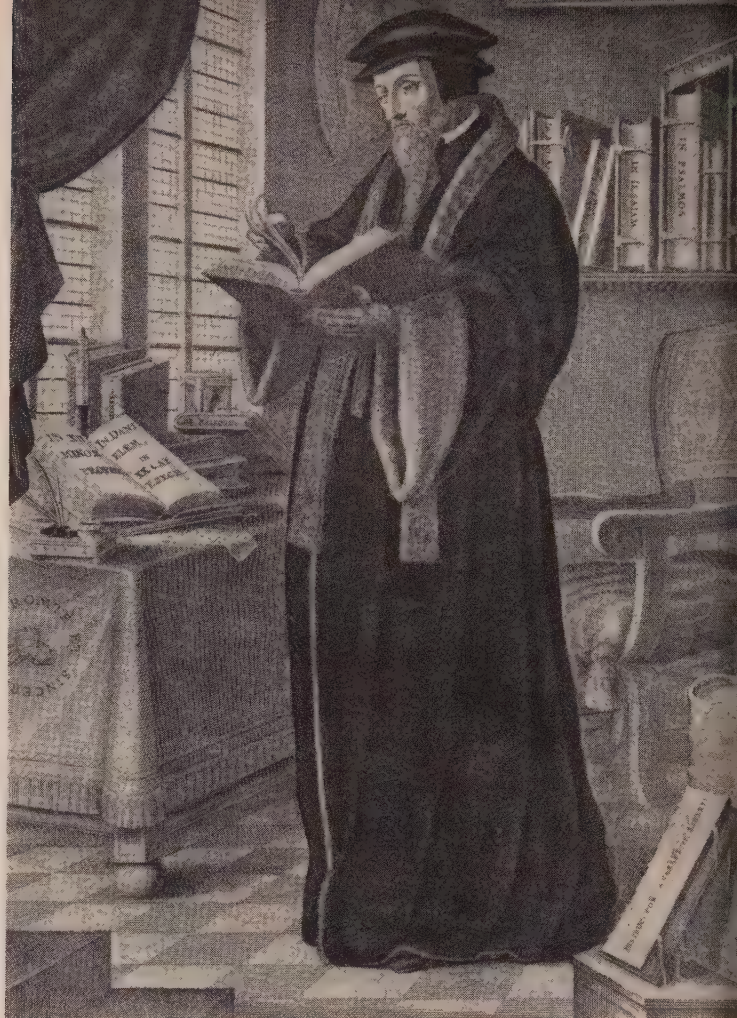
For example, the great majority of Presbyterian parishes include in their program the support of national and foreign mission work, Christian education, local neighborhood projects, including community houses, hospitals, group work and case work projects, special scholarship funds, etc.

On the national scale these activities are repeated. The three major Presbyterian communions in the United States—the Presbyterian Church in the U.S.A., Presbyterian Church in the U.S., and United Presbyterian Church—last year

gave a total of \$35,780,798 to benevolence causes. In education, the three churches maintain 67 church-related colleges and 13 theological seminaries, and provide student Christian work on 295 campuses. Close to 2,000 missionaries and fraternal workers are kept in the field by the three communions. To attempt to list the varied activities of even a single board of one of the three would involve a substantial article. For example, in the Board of Christian Education of the Presbyterian Church in the U.S.A. alone are over 60 major activities involving special organization and program.

These manifold activities and interests find their focus at the annual General Assemblies of the churches. Long ago John Knox wrote to the civil authorities of Scotland of the need and freedom of assemblies:

"Take from us the freedom of assemblies, and take from us the Evangel; for without assemblies, how shall good order and unity in doctrine be kept? It is not to be supposed that all ministers shall be so perfect but that they shall need admonition, as well concerning manners as doctrine, as it may be that some be so stiff-necked that they will not admit the admonition of the simple; as



John Calvin of Geneva, whose theological system and church polity had wide influence on Presbyterian and Reformed Churches.

Dr. Walton W. Rankin of Philadelphia, formerly religion editor of the *Cleveland Plain Dealer*, has been since 1945 publicity manager of the Office of the General Assembly, Presbyterian Church, U.S.A.

also it may be that fault may be found with ministers without just offense committed; and yet if order be not taken both with the complainer and the persons complained upon, it cannot be avoided but that many grievous offenses shall arise. For remedy whereof, of necessity it is that General Assemblies must be, in the which the judgment and the gravity of many may concur to correct or to repress the follies or errors of a few."

The churches have undergone many changes since the days of Knox, but his general principles still hold good. In their General Assemblies, Presbyterians have opportunity not only of dealing with any trouble in the church before that trouble has had time to become unduly aggravated, but also of getting before them a full review of the whole program and picture of the church in its tasks of Kingdom service. It is the latter aspect of General Assemblies which has come to the fore in recent years. Opportunity is given to leaders of the church in statements printed and oral to make known their work to the general body, which is made up of lay and clerical delegates in equal numbers. The reports of standing committees, the popular meetings, the exhibits, and special meetings of particular interest groups, provide means whereby informa-

tion and inspiration may be purveyed to the whole constituency.

Presbyterians have been outstanding for their contribution to cooperating Protestantism and to the ecumenical movement in general. Far beyond their numbers have Presbyterians served in positions of large responsibility in guiding the fortunes of cooperative religious organizations. In some cases, as for example cooperating youth organizations, the proportion of Presbyterians elected to office has been so great and so continuous as almost to be embarrassing.

Presbyterians are fortunate in having certain basic presuppositions by which they are guided in respect to ecumenism. As Dr. John A. Mackay has stated it, speaking for himself, he is at the same time more Presbyterian and less Presbyterian with regard to the ecumenical movement. In his own career, Dr. Mackay has typified this tendency. As chairman of the International Missionary Council and as a leader in the World Council of Churches and National Council of Churches, he shows forth his great concern for the wider fellowship of Christian bodies. As president of Princeton Seminary, as a former Moderator of the General Assembly of the Presbyterian Church in the U.S.A., and as President of the World Presbyterian Alliance, he shows his care for



Statue of Dr. Marcus Whitman, pioneer Presbyterian missionary to the Indians.



In the right foreground is seen First Presbyterian Church, Philadelphia, in 1794. It was founded in 1698 and its first building erected in 1704. The first Presbytery was organized in Philadelphia in 1706 and the first General Assembly held there in 1789.

his own church and for the Presbyterian and Reformed Churches as a confessional group. Dr. Mackay has pointed out that Presbyterians have been the first to come out with a forthright statement of their position of unreserved support to ecumenism, on the one hand, and determination to uphold the values of their special heritage as a confessional group, on the other. Other confessional groups have hitherto been unable to make such unreserved commitments with reference to ecumenicity. A key to the difference is found in the following statement on intercommunion adopted by the 17th General Council of the World Presbyterian Alliance at Princeton in August 1954:

"As Reformed and Presbyterian Churches we bear witness to our fellow-Christians that we recognize the ministry, sacraments and membership of all churches, which, according to the Bible, confess Jesus Christ as Lord and Saviour. We invite and gladly welcome the members of all such churches to the Table of our Common Lord. The church has received the sacrament of Holy Communion from Christ and He communicates Himself in it to the believer. The Table of the Lord is His, not ours. We



DR. RALPH WALDO LLOYD
Moderator, Presbyterian Church, USA

believe that we dare not refuse the sacrament to any baptized person who loves and confesses Jesus Christ as Lord and Saviour. It is our strong conviction that unwillingness, particularly at this time, to practice such intercommunion gravely impedes the cause of unity and lends an air of unreality to much of our talk about it. We cannot proclaim the Gospel of reconciliation without demonstrating at the Table of the Lord that we are reconciled to one another."

John Calvin himself was keenly interested in church unity, though not in uniformity. In his correspondence with Archbishop Cranmer he evinced an all-out attitude in favor of closer union with other churches, even though they had not the distinctive presbyterian polity, and in his letters and talks with Lutherans and others he showed great zeal to promote closer fellowship. To Cranmer he said he would cross seven seas if the cause of union might thereby be advanced, and the sanction thus given to the cause of union has carried over to Calvin's spiritual descendants of this day.

"Presbyterianism," writes James Moffatt,¹ "is the name for belief in the apostolic and catholic church as governed by presbyters. . . . The Presbyterian Churches are not invariably called Presbyterian, but Presbyterian churchmen agree that the full functions and responsibilities of the apostolic ministry belong to presbyters as such." From this statement it might be deduced that the characteristic feature of Presbyterian Christianity is its polity. However, as Dr. Homrighausen has observed,² "there is much more to the Reformed-Presbyterian position than its form of government. There is a certain

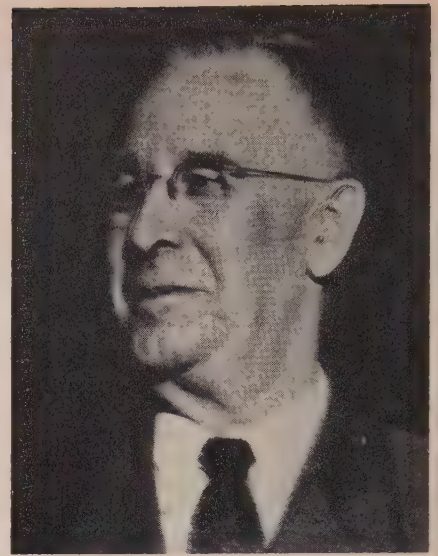
spirit inherent in this branch of the Christian faith. It is vertebrate with *intellectual structure*." The Presbyterian witness, this writer reiterates, goes far beyond form of government or conception of the church. It includes insistence on moral responsibility, emphasis on the importance of the vocational, in the sense of stewardship; theological emphasis on the sovereignty of God and the radical nature of man's sinfulness; and exaltation of unmerited and irresistible grace.

The name Presbyterian is derived, of course, from the New Testament term *presbuteros*, or elder. The term, as applied to a group or church, became current in history in connection with the English Civil War (War of the Great



DR. WADE H. BOGGS
Moderator, Presbyterian Church, US

Rebellion, 1642-1646). The party in Parliament which defended the rights of the people against the tyranny of the king, Charles I, was the Presbyterian. The Presbyterians of the Long Parliament gained their name because of their identification with the presbyterian form of church government, but they stood equally committed to defense of political freedom and preservation of the English Constitution. In the later stages of the conflict the party of Independency in church government, which retained Calvinist theology but substituted congregational in place of presbyterian church government, became prominent, due largely to the influence of Cromwell and the army. After the period of the Commonwealth both Independents and Presbyterians became persecuted sects. The oppressive measures against them were not removed until the Act of Toleration in 1689. From that time the term Presbyterian has normally been associated with presbyterian churches of Great Britain and their descendants in America and



DR. ALBERT KELLY
Moderator, United Presbyterian Church

the British Commonwealth. Continental presbyterian churches and American and other presbyterian churches deriving their origin from the continent of Europe designate themselves as "Reformed Churches."

The three largest Presbyterian churches in the United States, Presbyterian Church in the U.S.A., Presbyterian Church in the U.S., and United Presbyterian Church, with a total membership of approximately 3,500,000, are acting this year on a Plan of Union. This plan, which would merge the three communions into one, to be known as the Presbyterian Church of the United States, is the fruit of the labors, over many years, of a negotiating committee and the committees on church cooperation and union of the respective denominations.³

The first presbytery in America was established in Philadelphia in 1706 by Francis Makemie, an active and energetic church organizer and leader. The bi-centennial of this event will be celebrated in 1956. The first synod was formed in 1717, made up of the presbyteries of Philadelphia, New Castle, Snow Hill, and Long Island. By the middle of the century there had been an impressive expansion of the missionary work of the church, extending to Virginia, the Carolinas, and throughout the middle colonies. In 1755 the Presbytery of New York founded in Hanover County, Virginia, the celebrated Presbytery of Hanover, which became a mother of presbyteries, located all the way from Western Pennsylvania to Georgia. Across the plains and prairies and into the forests the church carried the Gospel and blessings of Christian civilization.

¹ The Presbyterian Churches, by James Moffatt, p. 1, New York, 1928.

² "Witness of Presbyterianism," *Monday Morning*, Dec. 7, 1953, p. 10.

³ Negotiations between the U.S.A. and U.S. Churches have been in progress since 1937. The United Presbyterian Church entered discussions for a three-way plan in 1951.



A much-needed box of clothing is delivered by the Presbyterian home missionary to a cabin near Booneville, Ky., where the Ows-Lee Larger Parish includes 14 small churches—11 Presbyterian, USA, and 3 Presbyterian US; 13 white, one Negro. The parish is served by Robert McClure and two assistants.

Presbyterians were outstanding for their consistent and conscientious devotion to the cause of independence in the Revolutionary War. They were unsurpassed in their love of liberty and moral firmness. Their republican institutions endowed them with an extraordinary capacity for political achievement. They helped to shape the forms of government adopted by both the individual states and the nation as a whole.

The first General Assembly met in Philadelphia in 1789. John Witherspoon, president of Princeton (then known as College of New Jersey), only minister to sign the Declaration of Independence, was elected Moderator. At this time were adopted, with certain modifications and revisions, the Westminster Confession of Faith, the Longer and Shorter Catechisms, Directory of Worship, Form of Government, and Book of Discipline. These, with further amendments, revisions, and modifications, which have been made through the years, continue to be the constitution of the church.

The slavery question and the Civil War led to the disruption of the church. As early as 1857 several Southern presbyteries withdrew from the New School General Assembly to organize the United Synod of the Presbyterian Church, and in 1861, 47 presbyteries of the Old School renounced their General Assembly and formed the Presbyterian Church in the Confederate States of America. In 1864 these two bodies united. Their name today is Presbyterian Church in the United States, but the church is

From time to time the OUTLOOK has printed stories on the various church families in the National Council—their great traditions and their distinctive contributions to the building of this country and its spiritual life. This article is the eighth in the series. Previous articles have dealt with: the Moravians, May, 1952; the Methodists, November, 1952; the Baptists, March, 1953; the Episcopalians, May, 1953; the Disciples, June, 1953; the Quakers, December, 1953; the Congregationalists, April, 1954.

THE EDITOR



Students at Assiut College, Egypt. Much of the United Presbyterian mission work is carried on in Moslem lands.

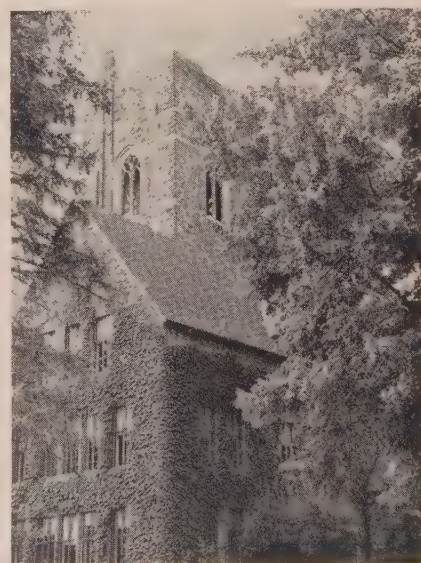
popularly known as the Southern Presbyterian Church.

The United Presbyterian Church of North America is foremost among American Presbyterian churches owing their origin to 18th century dissenting movements in the Church of Scotland. In 1858 the Associate Synod and the General Synod of the Associate Reformed Church united to form the United Presbyterian Church, the basis of union being the Westminster Confession and a "Testimony" in 18 articles, the last of which stated that "it is the will of God that the songs contained in the Book of Psalms be sung in His worship, both publicly and in private, to the end of the world; and that in singing God's praise, these songs should be employed to the exclusion of the devotional compositions of uninspired man." Fulfillment of this requirement is now left to the discretion of the individual churches. In fact, the official denominational book of praise since 1925 has been a Psalter Hymnal. The United Presby-

terians were also differentiated from other Presbyterians by restricted communion and opposition to secret and oath-bound societies. For many years they led Presbyterian groups in per capita giving to foreign missions.

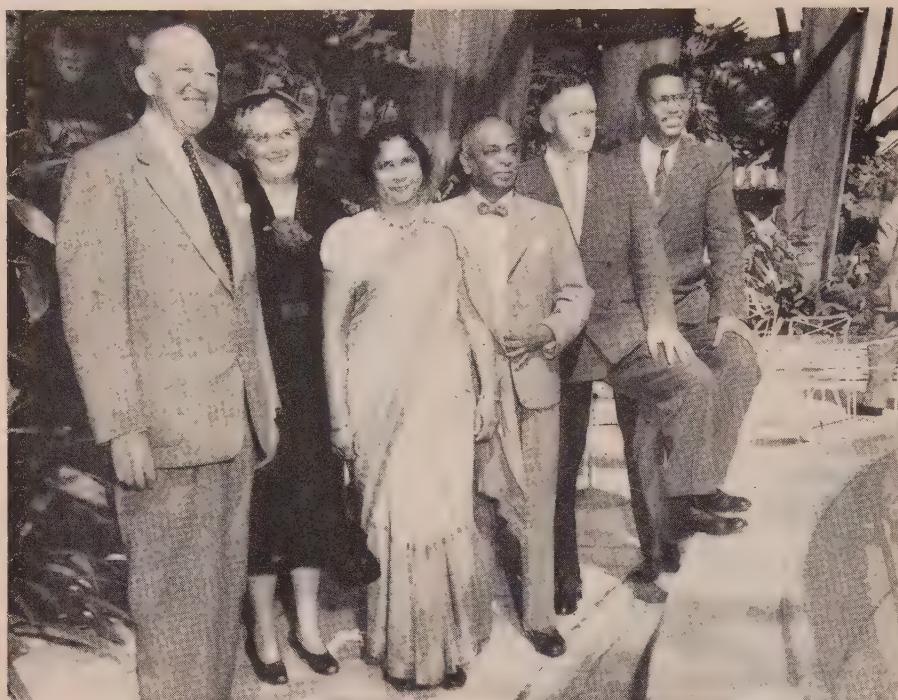
In addition to the above-named there are a number of small Presbyterian bodies, including the Associate Presbyterian Church of North America, Associate Reformed Presbyterian Church, Colored Cumberland Presbyterian Church, Cumberland Presbyterian Church, Reformed Presbyterian Church in North America, and Reformed Presbyterian Church of North America, Old School. The Orthodox Presbyterian Church and Bible Presbyterian Church are schismatic groups whose most conspicuous activity consists of attacking co-operative Protestantism and ecumenical Christianity.

One of the more attractive aspects of the developments in Presbyterian church history in recent years has been the movement toward enrichment of worship. It is a mistake to suppose that Presbyterian churches are committed to non-liturgical worship. In America, as stout a Presbyterian churchman as Dr. Charles Hodge, of Princeton Theological Seminary, in 1855, suggested "the optional use of a liturgy or form of public service, having the sanction of the church." This has been acted upon. In Presbyterian churches in America, Canada, and Britain, it is becoming more and more recognized that the people are as free to use forms as to do without them. As a result of this revival of interest in worship, there is a welcome increase in variety of worship, from the simple, most impressive service of a small congregation to the more elaborate worship of the larger churches.



Old Main, Westminster College, New Wilmington, Pa., founded by the United Presbyterians. The three Presbyterian groups maintain 67 church-related colleges.

Ambassadors from Evanston



The "Ambassadors from Evanston" in California. Left to right: Honorable Francis B. Sayre, former High Commissioner to the Philippines; Mrs. James D. Wyker, president of UCW; Dr. and Mrs. Rajah Manikam of India; Bishop Elis Gulin of Finland, and Rev. Philip Potter of Haiti now at the World Council's Geneva headquarters.

THOUSANDS of U. S. church members in 13 cities from Washington, D.C., to Los Angeles, Calif., got first-hand reports on the historic Evanston Assembly of the World Council of Churches, brought them last fall by a unique team of leaders who had taken part in the World Council Assembly.

The ecumenical team of seven men and women represented four countries and five of the World Council's member communions. From the U. S., there were Mrs. James D. Wyker, president of United Church Women and an ordained minister of the Disciples of Christ; Charles P. Taft, Episcopal layman who is chairman of the National Council's Department of the Church and Economic life; and Honorable Francis B. Sayre, former U. S. High Commissioner to the Philippines and for a year personal representative in Japan for the Presiding Bishop of the Protestant Episcopal Church.

From India there were Dr. Rajah B. Manikam, East Asia secretary for the World Council and the International Missionary Council, and his wife, Ruby; from Finland, Bishop Elis Gideon Gulin, Bishop of Tempere of the Finnish Evangelical Lutheran Church; and, from Haiti, Rev. Philip Potter, former Methodist pastor in Cap Haitien and now a secretary in the World Council's Youth Department in Geneva.

On a six-weeks tour sponsored by the National Council as part of its two-year emphasis on "Mission and Unity" team members travelled 8,000 miles, spoke to an estimated 90,000 people at 300 scheduled meetings under the auspices of local church councils in 13 cities. And, although their schedule was already heavy, the ecumenical team members reached uncounted others through local radio and TV appearances.

The meetings that most impressed the team members from overseas were those in Seattle and St. Louis, where they spoke before thousands of high school students and answered questions for them.

The questions were keen ones, and the speakers finished with real respect for the information U. S. high school students have on international affairs.

The tour had two side events, one happy, one not. One was the day Mrs. Manikam received an honorary doctorate from Western College for Women, at Oxford, Ohio, the other was the evening Mr. Potter arrived in Oklahoma and encountered, for the first time, the barriers of legal segregation, in a public restaurant.

After the first shock, his comment was not about himself, but about others, on "the miracle . . . that God has given my race so much grace to bear this."

But the groups before which the

team members spoke received them and their message warmly.

And the team members themselves found the experience rewarding, in spite of travel, fatigue and a crowded schedule.

"I know now, Mrs. Wyker said at the end of the long six-weeks tour, "that I would have been the loser had I not gone."

And Bishop Gulin, noting cheerfully that there had been "no time to breathe, no time to wash our nylon shirts and so on," added, "I do enjoy this trip and am thanking God for every single day I may be on it. It is grand."

Greater Solidarity

(Continued from page 7)

ing of ministers in Africa — part of the long-term cooperative planning by which the Christian missionary enterprise hoped to adapt to the needs of a changing world.

While the Council's services and programs had expanded in the past two years, the Council's budget — now grown to some \$10,000,000 a year — had been kept in balance, and its complex structure and procedures had been streamlined and made more workable.

Its business methods had been unified and its fund-raising operations coordinated. Realignment of responsibilities and appointment of new members to the Council's general secretariat had strengthened its over-all administration. And for its staff — now totalling more than 680 — the Council had established a unified personnel plan, job classifications and salary ranges, to eliminate inequities. And plans for a united headquarters building in New York and a national office in Chicago promised both better staff correlation and greater operating efficiency for the future.

Other goals for the future, in addition to a unified headquarters, included fact-finding research to determine new program needs; greater partnership between clergy and laity in the Council's life and work; and joint planning for coordinated program emphases by the Council and its constituent communions.

Assembly delegates and members of the new General Board would finally make the choice of the objectives the Council would stress in its next two or three years. But whatever the choice, delegates were told by the Council's general secretary, Roy G. Ross, they would be sure of the Council's "unremitting efforts to aid the churches, working together, to do God's will on earth."

"Be Ye Doers, Not Hearers Only"



The chief guest speaker, Dr. William E. Braisted (left), a medical missionary in China, is shown with Theodore J. Krauss, chairman, United Church Men of St. Louis (center), and Lem T. Jones of Kansas City, Mo., chairman of U.C.M.

A PLAN for bolstering the budgets of church-related Protestant colleges, release of a study of religious activities in industry, election of officers and plans for a National Convention of Christian Men were among the actions taken by the Board of Managers of United Church Men at its annual meeting in St. Louis early in November.

The Board proposed a simultaneous informational program by denominational men's work agencies and a strong national churchmen's group to advise on raising funds for church-related colleges, "which are important to the nation and the churches" and "in serious need of more support." The chairman of the committee which developed the plan was R. Carter Tucker, a Kansas City, Mo., attorney. A permanent committee to put the program into effect will be appointed soon.

Religious activities in American industry today are varied, are steadily increasing in number, and are receiving greater attention from both management and workers, according to a study report. James A. Rowan, New York, chairman of the committee on religion in industry, queried 100 of the nation's top business and industrial executives about the application of Christian principles in every-day operations.

Responses indicated that, while avoidance of company-imposed programs seems general, management today is sympathetic toward "grass roots" developments.

Some practices which are becoming more prevalent include: religious discussion groups, special worship rooms, use of house organs, observance of religious holidays and festivals, including time off with pay, use of stimulating material in reading racks and encouragement of church attendance through advertisements.

J. Clinton Hawkins, St. Louis business executive, was elected chairman to succeed Lem T. Jones of Kansas City,

Mo., who has headed UCM since its founding in 1951. Mr. Hawkins is lay leader of the St. Louis Conference of The Methodist Church, chairman of the board of lay activities of the South Central Jurisdiction, a director of the Methodist Publishing House and board chairman of St. Paul's Methodist Church, St. Louis. He is also president of the board of directors of the West Central Area of the Y.M.C.A.

The following were named biennium vice-chairmen: H. F. Kilander, East Orange, N. J., who was also named executive committee vice-chairman; Nat K. Reiney, Lewisburg, Tenn.; Victor J. Tulane, Washington, D. C.; J. Irwin Miller, Columbus, Ind.; Glen B. Goble, Chicago; J. Clare Hanna, Kansas City, Mo.; Harold E. Wahlberg, Santa Ana, Calif.; Gilbert B. Brink, Los Angeles; Emile Dieth, New Orleans.

Paul Moser, New York, and S. J. Patterson, Jr., Richmond, Va., men's work secretaries of the Presbyterian, USA, and Presbyterian, US, churches, respectively, were named chairman and vice-chairman of a National Convention of Christian Men, to be held in Cincinnati, September 14-16, 1956. William H. McKinney, Indianapolis, men's work secretary for the Disciples, was named chairman of the committee on theme and purpose.

The board's annual meeting in 1955 will be held in Minneapolis.

"Be ye doers, not hearers only" was selected as the theme of the 1955 Churchmen's Week, sponsored by United Church Men. The board also endorsed a cooperative program with the National Council's department of evangelism for laymen's mass meetings, gospel teams, and visitations.

Mankind is losing the battle with

human needs, Dr. William E. Braisted, a Baptist medical missionary once held by the Communists, declared in addressing a dinner meeting. "A secular program will not meet the needs of the world's billion who are hungry, sick, homeless, illiterate, ignorant, fearful and purposeless in outlook toward living. Only an aggressive program of demonstrated ability to meet man's needs with freedom, justice and decency will force the Communists to modify their policies."

The churches, he said, "have the basic strategy, the skeleton staff, but they are 'piddling' at the job. At least 200 volunteer 'dollar-a-year' Christian men are needed to bring this to the attention of the nation's churches. Two-thirds of the world is always hungry, and one-third stuffed. We can't change moral outlook until we change that situation."

A call for the churchmen in America to lead in a three-fold program of prayer, of study, and of action for peace was issued. Calling attention to President Eisenhower's "Act of Faith" suggestion in his address before the World Council of Churches in August, UCM's board of managers said that the President "has reminded us that 'ours is a time when great things must again be dared in faith' and we are among those who are willing to dare and share in meeting the needs of the hour."

Mr. Hawkins, the chairman elect, said that "men have long recognized the need for cooperation in business enterprises and United Church Men now offers the same opportunity for spiritual cultivation and growth." To attract the men of the churches, he added, "directions must be kept high, we must have courageous spirits, and we must develop a deep sense of commitment."

Council Personalities

A trim, vivacious Southerner — known to everyone as “Billie” — is the new director of promotion and publication

for United Church Women. In her new assignment, *Miss Wilmina Rowland*, who has behind her an impressive career in Christian youth work both in the U. S. and abroad, will be in the front lines of UCW's program to promote the organization of new

councils of church women from coast to coast. She will also take charge of coordinating UCW's publications schedule — almost a full-time job in itself.

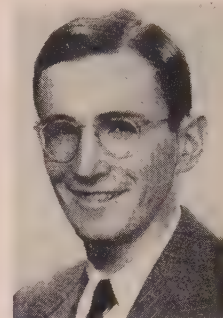
Miss Rowland is no stranger either to a full schedule or to jobs which keep her on-the-go. Various youth work assignments have taken her around the world more than once, and she has visited every state in the U. S.

Her first trip — and job — was in China in 1930 when as a new graduate, *magna cum laude*, of Wilson College, Chambersburg, Pa., she went to Taichow on a short-term missionary appointment of the Presbyterian Church, U. S., to

teach children of Americans living there. (Later she became a member of the Presbyterian USA Church.) Coming back to the U. S. three years later, she served as traveling secretary for the Student Volunteer Movement and then as its headquarters secretary. For two years she directed religious activities and was professor of religion at Woman's College, University of North Carolina. As executive secretary of the World Student Service fund, she raised money in U. S. colleges for student war relief. Later, in Geneva, as assistant general secretary of World Student Relief, she helped develop a post-war relief program for European students. In her most recent position as associate secretary of the World Council of Christian Education she has travelled widely in South America and the Far East, counseling indigenous Christian youth programs and planning such international gatherings as the third World Conference of Christian Youth, held at Travancore, India.

Despite all her years of travel, Miss Rowland, a native Georgian, retains enough of her Southern accent so that it is easy to identify her origin. Now living in New York, she somehow finds time to sandwich into a busy schedule a great deal of reading, listening to music, and theater-going — her three favorite off-the-job pursuits.

The new general secretary of the Student Volunteer Movement, one of the nation's oldest ecumenical student groups, is a



THURBER

lean, bespectacled, warmly friendly, six-footer thoroughly dedicated to his new job of recruiting attractive, capable young people for the mission work of the churches.

Rev. Lucius Newton, “Newt”, Thurber knows the needs in the

mission field from firsthand experience. The year after his graduation from Yale Divinity School, 1947, he and his wife, the former Constance Cronon, also a Yale B.D. graduate, took off for Japan to work for the next five years with students at the university center at Kyoto under assignment of the Presbyterian Church, U.S.A. There they opened their home as a center for young Japanese students and Mr. Thurber taught a class of Japanese students at Doshisha Theological Seminary and also led summer work camps, conferences and student seminars. He and Mrs. Thurber had taken an intensive, one-year course in Japanese at the Yale University Language School in New Haven before going abroad and continued study in Japan at Kyoto language school.

Mr. Thurber also knows U. S. student groups. While an undergraduate of the Yale College, he was president of the Christian Association and later at Yale Divinity School served as the organization's graduate secretary.

Both U. S. and Japanese students, he believes, are going through a crucial period of change. Japanese youth, he observes, sensitive to the revolutionary ferment of the Near East, are being forced to develop attitudes to take the place of centuries-old traditions uprooted during the war. In this setting, the message of the Gospel takes on added importance in providing young people with a basis upon which to form new patterns of behavior.

The particular challenge which U. S. churches face with regard to the country's youth he sees as the development of the potential offered in the growing desire of young people to live responsible lives with their increased concern with the world-wide mission work of the church. The SVM can do a major job, its new director firmly believes, in channeling this interest into concrete commitment to the mission enterprise.

Someone looking for a thumbnail sketch of the growth of cooperative church work in the United States might

find it in the career of the oldest employee — in point of years of service — of the National Council of Churches.



MISS BRIESEMEISTER

She is Miss Frieda Briesemeister, one of the two persons in charge of the central mail room at the NCC's 297 Fourth Avenue, New York head-

quarters. Next March Miss Briesemeister, who is brisk and energetic and has a good sense of humor, will mark her fortieth year with the Council. When she went to work in 1915 for the Federal Council of Churches, one of the 12 interdenominational agencies joined in 1950 to form the National Council, it was as a typist. Gradually she took on stenography and filing and became responsible for distribution of the mail — a job easily completed in an hour.

Today, the National Council mail room employs ten full-time persons and, in an average working day, handles some 500 to 2,000 pieces of mail and validates incoming checks, cash and money orders totaling anywhere from \$500 to several thousands of dollars.

In her 40 years of employment Miss Briesemeister has seen the work of the two councils grow from the point where the Federal Council employees numbered just a handful of persons and everybody was on a first-name basis, to today's expanding program which employs a staff of some 680, working in seven separate office buildings in New York and in other cities.

Miss Briesemeister — whom everybody calls “Breezy” — is responsible for validating incoming mail, breaking down money returns and accounting for and allocating funds. When a unit is conducting a fund campaign or there is a new publication on the market, incoming mail may go as high as two to three thousand pieces a day.

Off the job, Miss Briesemeister's favorite hobby is making costume jewelry — which helps her raise money for favorite charities. A second interest is her summer cabin in the Catskills.

The CHURCHES

WORKING TOGETHER

Urge a Million More in Massachusetts Churches

Massachusetts churches have been challenged to win to membership within the next ten years an estimated one million persons in the state who are not on the rolls of any church or Sunday school. Speaking before the Council's recent annual meeting, Dr. Forrest L. Knapp, executive secretary, urged that the "cooperative churches of this Commonwealth set out together to bring a million additional persons into active participation in the life of the Christian community."

"We would not be seeking just to add names to rolls," he said. "We would not engage in contests. . . . Rather we would try to make the Christian fellowship more attractive by being more fully Christian. We would work through every part of the program of the churches . . . we would use all suitable means and channels of communication . . . we would study the life of the people outside the churches . . . and then we would try to reach them where they are and as they are."

Stress World Council Theme in St. Paul Churches

The St. Paul, Minn., Council of Churches has appealed to its 63 member churches to bring the theme of the Second Assembly of the World Council of Churches—"Christ the Hope of the World"—into the active life of their Christian fellowship.

The Council, which represents 11 denominations, pledged its efforts to "support and implement the joint programs of the denominations as they continue to be shaped through these larger agencies."

Said the Council, "This, the Evanston theme, realized deeply by all of us, would vitalize the entire cooperative life and program of our St. Paul churches. No world Christian movement can ever be stronger than the bond that unites churches in communities like ours."

Sponsor Psychiatry Seminars for Philadelphia Clergy

The Philadelphia Council of Churches is sponsoring three seminars on psychiatry for clergy during the fall and early winter. Classes in introductory, intermediate and advanced courses are meeting once a week under the sponsorship of the Council, in cooperation with lead-

ing psychiatrists from the city's University of Pennsylvania, Temple University and the Psychoanalytic Institute. Each class also has a minister coordinator.

Interracial Vesper Series at Dayton Churches

Latest in a series of programs designed to promote interracial fellowship in Dayton, O., churches is a series of Fellowship Vespers sponsored by the city's church federation. Both Negro and white ministers preach at various services and choirs from Negro and white churches provide the music.

Other events in the program include: a weekend camp for 100 families of various races under the theme "Building Bridges" and a series of Sundays when members are urged to visit another race or social group at worship after attending their own church.

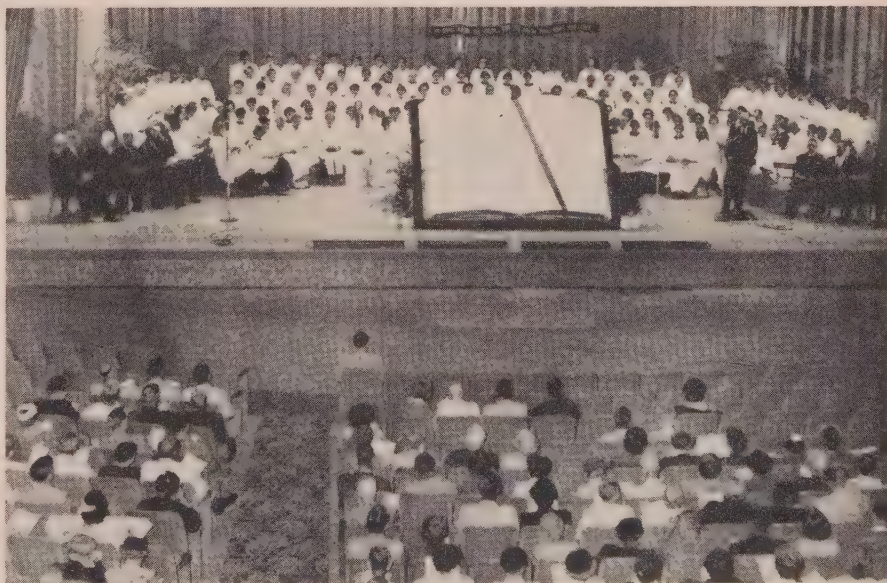
Council Briefs

The Virginia Council of Churches has appointed a 20-man committee to study the segregation problem in the state and

make recommendations to the Governor's legislative committee. . . . The Pittsfield, Mass., Area Council of Churches reports a "first" in radio religious education programs—a three-session teacher-training institute over their local radio station WBRK. Each of the three programs featured a ten-minute talk by a guest speaker followed by a ten-minute discussion by a guest minister and moderator. The program ended with a dinner meeting where the three answered questions from the floor. . . . Ten churches representing six denominations in Warwick Valley, in central New York State, have organized the Warwick Valley Council of Churches. An unusual feature of the new organization is that the first slate of officers elected are all laymen. . . . Rev. William H. Vastine, associate director of the Department of Racial and Cultural Relations of the National Council of Churches, has been named associate general secretary of the Pennsylvania Council of Churches. Mr. Vastine will assume his new duties on January 1.

(Continued on page 25)

Festival of Faith



A 200-voice choir forms a semi-circle around a huge replica of an open Bible on the stage of Dade County Auditorium during the second annual Festival of Faith sponsored by the Greater Miami Council of Churches. In the background is a cross and overhead are the words of Scripture: "Ye shall know the truth, and the truth shall make you free." The principal speaker was Dr. Halford E. Luccock, Professor emeritus of Yale Divinity School, New Haven, Conn.

Rural Church's Strength Tied to the Land

"No man can be careful of his soul and at the same time be careless of his land."

This statement was made by Representative Clifford R. Hope of Kansas, chairman of the House Committee on Agriculture, at the recent National Convocation on the Town and Country Church.

It was emphasized by Bishop William C. Martin, National Council president, who said it is possible to build a strong church life in country districts if the church will send to the country men trained for the rural job rather than those who are "almost worn out" or those who "do not expect to remain there long."

A thousand delegates of nearly 20 denominations, coming from 250 communities in 30 states and four Canadian provinces, attended the convocation at Salina, Kans.

Churches that "overlap and overlook" and shortage and turnover of ministers were pointed out as chief problems of the small town and country churches, in a seven-county Kansas survey, made dur-



Bishop William C. Martin, center, and Marshall Harris, (right) U.S. Department of Agriculture, Washington, D. C., who delivered major addresses at the Convocation, joke with Don F. Pielstick, department and convention director.

ing the past two years. With 246 churches in a population area of 75,000, there was overlapping of ministerial services in most town areas, leaving at the same time numerous rural areas "unchurched" or inadequately provided for. With one church for every 308 persons in the seven counties, five of the seven reported that half or more than half of their churches had less than 100 members.

The survey was sponsored by the Kansas Council of Churches with the cooperation of the department of the town and country church of the National Council, and directed by Miss Alice Maloney, New York, Presbyterian USA Board of National Missions.

Among the services of the churches, the youth program was the weakest. The

second greatest weakness was the lack of regular weekly services.

Congressman Hope said that whether, under a system of family farming, we can increase productivity sufficiently to maintain our standard of living in the face of the increase in population depends on (1) farmers' receiving a fair return on their work and (2) the love which people living on the land have for farming and rural life for its own sake. And that," he said, "is where the rural church and the community which it encourages come in."

Marshall Harris, Washington, D.C., land tenure research head for the U.S. Department of Agriculture, suggested that older people might contribute much to the rural church.

The Minister and His Salary

"THE average clergyman is a 'forgotten man'—at least as far as his pocket is concerned," says Dr. Benson Y. Landis, editor of the Yearbook of American Churches.

"No one would ever enter the ministry because of material rewards," he continued, "but today it appears that the purchasing power of the minister's salary has reached a low point, and the only way he can get relief is through action by his own parishioners."

The 1955 edition of the Yearbook, just published, gives figures from a survey of ministers' salaries in three church bodies—the Congregational Christian, the United Presbyterian and the Protestant Episcopal—which show that in the period between 1939, the "norm" year, and the present, the average Congregational minister's salary rose from \$1,769 to \$3,313—but his "real" salary in terms of what the 1939 dollar could buy suffered an annual drop of \$35.

Likewise with the other two denominations surveyed. Fifteen years ago a pastor of the United Presbyterian Church received \$1,979 a year. In 1952 he was paid \$3,709—for a "real" salary drop of \$38. The average Protestant Episcopal rector was paid \$2,725 in 1939. His latest annual salary is reported at \$4,391—a yearly purchasing power loss of \$427. (Episcopal statistics include estimated value of furnished housing.)

These average salaries appear to reflect a situation prevailing among Protestant denominations in the U.S. as it affects most of the 187,000 pastors in active charge of a church. (There are 287,000 ordained Protestants in all, out of a national total of 338,000 for all faiths.)

The trend in clerical incomes runs counter to all other important trends in the nation's religious life, the Yearbook shows. In the last 15 years church membership has gone up to 59.5 per

cent of the whole population—from a 1939 level of under 49 per cent. In Protestant and Eastern Orthodox churches alone, members are giving cash support to the extent of \$1,401,000,000 a year—at a per-member rate of \$42. last year, compared with \$13. in 1939.

In other areas the story is the same. Church building is at an all-time annual peak of close to \$500,000,000—ten times as much as in 1939. Places of worship are more numerous than ever, the total standing at close to 300,000—up 1.5 per cent from last year. Sunday school enrollments have climbed to 35,389,466 or 22 per cent of the entire population—8.1 per cent increase over the previous year.

But the glaring exception to this picture remains—the progressively shrinking purchasing power of the clergyman himself. Only farmers and restaurant waiters are shown to earn significantly less than ministers.

The Christian Conscience and the American Economy

IS THERE a difference between personal and social morality? Could a man observe the Ten Commandments in his personal life and still be responsible for harming his neighbor?"

"Does the American concept of democracy assume that most people are basically good and capable of wise and virtuous choices? How does the constitutional system of checks and balances fit with your church catechism's view of human nature?"

"Do you think it is possible for a modern corporation or labor union to practice the principle of Christian love of neighbor in its economic relations?"

These are typical of the questions that will be taken up by church groups in discussions during Church and Economic Life Week, Jan. 16-22.

Rev. Cameron P. Hall, executive director of the National Council's Department of the Church and Economic Life, which sponsors the annual observance, predicted that this year it will reflect "a new level of concern" among church people for the ethical dilemmas of America's business society.

"There may be disagreement on specific issues," Mr. Hall said, "but we do agree that we must be concerned about the ethical problems of economic life."

And a growing number of both ministers and lay people, he added, have come to feel that "this is our job."

An indication of this, he reported,

has been the marked increase in the last two years in the number of requests for informative material issued by his department.

One of these is a study guide, "The Camel and the Needle's Eye," prepared as a supplement to "Ethics in a Business Society" by Marquis Childs and Douglass Cater, which contains in popular form their interpretation of the department's larger study on "The Ethics and Economics of Society."

In its inexpensive paper-backed edition, the Childs-and-Cater book has had extensive newsstand sales, and many church groups are already using both the book and the related study guide, with its commentary, questions, and aids to discussion.

Both "Ethics in a Business Society" and "The Camel and the Needle's Eye" have been suggested for use during Church and Economic Life Week, whose observances in January have as their theme the Christian conscience and the American economy.

Also recommended for study during the week of emphasis on economic problems is the recent policy statement by the National Council on Basic Christian Principles and Assumptions for Economic Life.

When the statement was issued last September, Mr. Hall pointed out, it was not only quoted at length or in its entirety in many religious journals and

daily papers, but also was commended editorially as a guide for Christians in their economic lives.

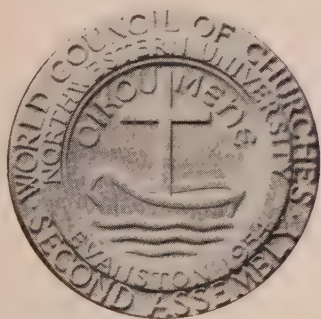
Another example of the rising interest in applying Christian faith to the problems of an industrial age, he added, was the major discussion of Christians and their daily work at the Evanston Assembly of the World Council of Churches. The report issued there, Mr. Hall noted, also received wide attention.

Another indication of the trend, he continued, was the unprecedented response from church women in hundreds of U.S. communities . . . the United Church Women last May issued study material on the role of Christian women in the nation's economy.

For 1955, he noted, two of the large denominational women's societies are carrying on the theme—the Methodist women with a study on "The Christian Woman and Her Household," and the women of the Presbyterian Church, U.S.A., with a study on "Christianity and Wealth."

Church women, Mr. Hall commented, have come to recognize that they, too, have a responsible part to play in economic life.

And their acceptance of this responsibility, he added, is part of a growing realization among church people that they "must widen their concerns beyond what they do on Sunday into their own daily lives and the economic life of the society in which they live."



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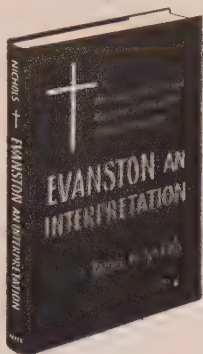
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Churches Working Together

(Continued from page 21)

Indiana Laymen

Study Meaning of Christian Vocation

More than 250 Indiana laymen gathered in picturesque Turkey Run State Park, 70 miles west of Indianapolis, last month to re-examine the meaning of Christian faith and its bearing upon daily work. The two-day conference (November 12-14) was sponsored by the Department of Church Men of the Indiana Council of Churches.

Occupational groups in ten different professions met with leaders in the field to discuss together the responsibilities of the Christian in his job. Groups included those concerned with agriculture, labor, management, education, insurance, government service, sales and service, communications, law and engineering. Conference leaders included Rev. Cameron P. Hall, executive director of the Department of the Church and Economic Life of the National Council of Churches, and Mr. J. Irwin Miller, of Columbus, Ind., member of the Executive Committee of United Church Men, a general department of the Council.

Illinois Evangelistic Crusade

The Illinois Council of Churches has announced plans for an evangelistic campaign aimed at reaching an estimated 2,164,000 in down-state Illinois. Campaign director John A. Blough estimates that more than 40 per cent of the down-state population outside of the Chicago area has no affiliation either with a Christian church or with a Jewish synagogue. He said local churches would be asked to share in a religious census with the goal of visiting every family without church affiliation. Laymen will be trained for the visits and joint evangelistic meetings as well as youth conferences are scheduled.

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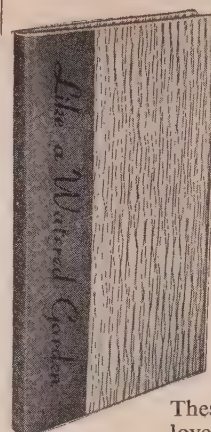
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NATIONAL COUNCIL OUTLOOK

BOOKS

Modern Christian Movements

By JOHN T. McNEILL, Westminster Press, Philadelphia, \$3.50.

Most Americans will find descriptions of their own religious heritage in Professor McNeill's interpretations of six important movements, with marked attention to the personalities that shaped and were shaped by the historical developments. This consideration of modern trends begins with English Puritanism and ends with recent aspects of Roman Catholicism. Between these come concise but comprehensive considerations of German Pietism, the Evangelical Movement, Anglo-Catholicism, and the Ecumenical Movement. Professor McNeill, a church historian, combines perspective with human interest.

He writes that "the time is ripe" for a kindlier and wiser interpretation of old criticisms of Puritan affirmations. "Germany has seen no movement more ecumenical in spirit than Pietism, more aware of the whole world and concerned with the issues in world-wide Christianity."

To the Evangelical Movement is owed an identification of churches with social betterment, a zeal for world missions, and a sense of the importance of inner transformation of personal lives.

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Through the efforts for integration and cooperation in the Ecumenical Movement, "new life is generated." "If it continues in mounting strength, it must create an ecclesiastical revolution."

Especially in the English-speaking nations, the Roman Catholic Church "has taken on new vigor" in our generation. "It is altogether a wholesome thing for us who are outside the Roman Catholic Church to cultivate toward it a spirit of fair inquiry."

—BENSON Y. LANDIS

The Catholicity of Protestantism

Edited by R. NEWTON FLEW and RUPERT E. DAVIES, Muhlenberg Press, Philadelphia, \$1.75.

As Dr. Franklin Clark Fry, President of the United Lutheran Church in America, says in the preface, this book is "ecumenical in the finest sense," since it "sets itself to a task that too many of us have assumed is hopeless—to discover a Protestant consensus about the basic articles of faith."

The Archbishop of Canterbury provides a foreword. It was at his instigation that the volume was written as part of a trilogy representing the Anglo-Catholic School, Evangelicals of the Church of England, and Free Churches.

Since the reduction of tensions between these points of view is recognized as a central factor in the development of ecumenicity, a common understanding of the points of view subsumed under the two terms "Protestant" and

(Continued on page 28)

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BOOKS

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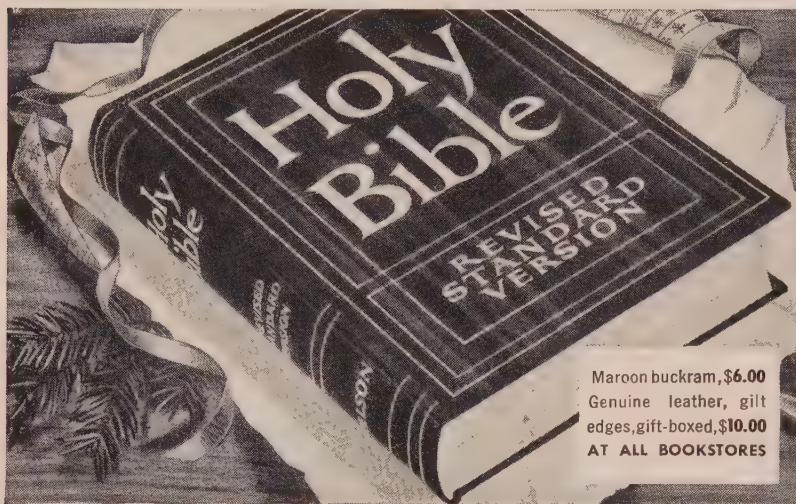
"Catholic" is sought. "Protestant" is here taken to mean "declaration" and especially a declaration of devotion or allegiance. "Catholicity" means the Church as a visible community in abiding union with the divine life through the presence of the Living Christ. It also means the "wholeness" of the Gospel. Only that church or communion or tradition is in the full sense catholic which possesses this "wholeness," and no communion which does possess wholeness can be denied the term catholic.

From the points of view so defined, the following critical areas of evangelical Christian theology are considered carefully by 13 leading Free Church theologians: The Concept of Catholicity and the Faith of Protestants; The Creation of Man and His Fall; The Theology of the Natural; Justification and Sanctification; The Church, the Ministry and the Sacraments; The Doctrine of Authority.

In answer to four questions propounded by the Archbishop of Canterbury, the writers state their belief that the underlying cause of conflict between Catholic and Protestant tradition lies in differing conceptions of the nature of

authority and the resulting attitudes of the separate communions toward tradition, especially as it affects the structure of the Church. These differences crystallize in the doctrine of the work of the Holy Spirit in the Church. Whereas the possibility of synthesis is not currently apparent in regard to all these differences, understanding which may form a basis for effective relationships may be developed. With these understandings, it is then possible for differing views to co-exist within one ecclesiastical body. As authority, the authors point to the fact that these differing traditions do now exist side by side within single ecclesiastical bodies, for instance, the Church of England and the Church of South India.

—PAUL L. TILDEN



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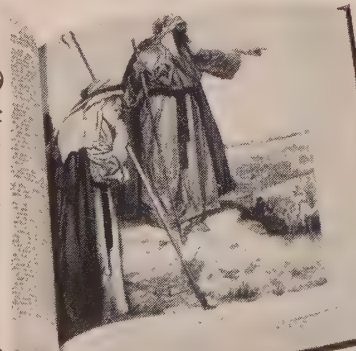
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Stewardship Studies

By ROY L. SMITH, Abingdon Press, Nashville, Tenn., \$2.75.

Dr. Roy L. Smith, former editor of the *Christian Advocate*, has been writing a commentary each year on International Sunday School Lessons for the past 12 years for the Joint Department of Stewardship and Benevolence of the National Council of Churches. These commentaries, now almost 600 in number, have been revised and edited in the light of the Revised Standard Version and have been published in a new book entitled "Stewardship Studies."

Dr. Smith is one of the most popular preachers and lecturers in American Protestantism. He is always able to put fresh insight into a verse of Scripture. This manual of 237 brief interpretations of stewardship texts will be of great value to pastors, teachers, lay speakers and youth workers.

Bishop William C. Martin has written the introduction.

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NATIONAL COUNCIL OUTLOOK

Community of Faith

By T. RALPH MORTON, with chapters by ALEXANDER MILLER and JOHN OLIVER NELSON, Association Press, New York, \$2.50.

T. Ralph Morton is one of the associate leaders of the Iona Community in Scotland, with special responsibility for the economic witness of the community.

He is decidedly impatient with the church of the present day and its attitude toward economic problems, and believes that it must find new dynamic social and economic forms to express Christian community.

Although he is highly critical of many aspects of Christian stewardship, he puts high value on stewardship in the inclusive Christian sense: "For the most determining thing in our lives is not our opinions but the way we use our money. . . . We have to reinterpret the old idea of the stewardship of some of our money in terms of the use of all our money. It is not enough that we should give a proportion of our income for the church, 'for others,' 'for the Lord.' It is necessary that we see the spending of all our money, especially if that large percentage that is spent on ourselves, as serving or hindering God's purpose. Stewardship . . . has come to have meaning only for those who have economic security, and to have to do only with the use of one's surplus, and to imply that what one spent on oneself and one's family is one's own affair. If our lives are in any sense at all to be lived in the Lord's service, then the question of how we spend our money

on our homes, on our children, and on ourselves is really of greater importance than how we spend the residue on others."

To the 20th-century class-ridden church, Dr. Morton speaks: "and if we are trying to see that the faith be made intelligible not only to the middle classes but to the working classes, we have to begin to think not in terms of stewardship and charity, for these terms mean nothing, or less than nothing, to the latter with their economic background, but in terms of the use of all our money and of social solidarity. And unless some way is found of bringing Christians together on that level we shall never begin to create a Christian community."

This is a disturbing book, written with fire and prophetic passion. It will be of great use to Christians everywhere who are concerned about making Christianity count in the everyday business world and personal family living.

—T. K. THOMPSON

Cradle of Our Faith

By JOHN C. TREVER, Newsfoto Publishing Co., San Angelo, Tex., \$3.75.

Dr. John C. Trever, formerly connected with the National Council's Committee on the English Bible and at present a professor of religion at Morris Harvey College, Charleston, W. Va., was asked by the Religious Activities Committee of the Junior Chamber of Commerce to write this book on "a pictorial journey through the Holy Land." Dr. Trever is internationally known for the part he played in the discovery of the famous "Dead Sea Scrolls," which he is still engaged in publishing.

The book is designed to emphasize the first item of the Jaycees' creed: "We believe that faith in God gives meaning and purpose to human life." Palestine is the cradle of the faith of three great religions of the world—Judaism, Christianity and Islam—and leaders of the three faiths have written statements for the foreword of the book.

Most of the 75 natural color photographs of places in the Holy Land which illustrate the volume were taken by Dr. Trever, and his text describes the sites and relates them to the story of faith.

—AENID SANBORN

Jehovah's Witnesses

By ROYSTON PIKE, Philosophical Library, New York, \$2.75.

Jehovah's Witnesses call themselves "primitive Christians," and "a society of ministers." This book is by an English writer, and it was first printed in Great Britain.

In 1952 there were 13,942 local congregations, or companies, of these people; of these 3,103 were in the United States, and 695 in Great Britain. Their places of worship are called Kingdom Halls. The services that are held there are said to match the austerity of the halls.

The Witnesses decline to serve in the armed services, claiming to be not pacifists, but neutrals. They conduct an enormous publishing business and hold large assemblies, at which a high proportion of their members are present. There are some 193,000 members in all of North America (no separate figures are given for the U.S.), and over 510,000 throughout the world. The branch in the U.S. is the largest in the world.

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—BENSON Y. LANDIS

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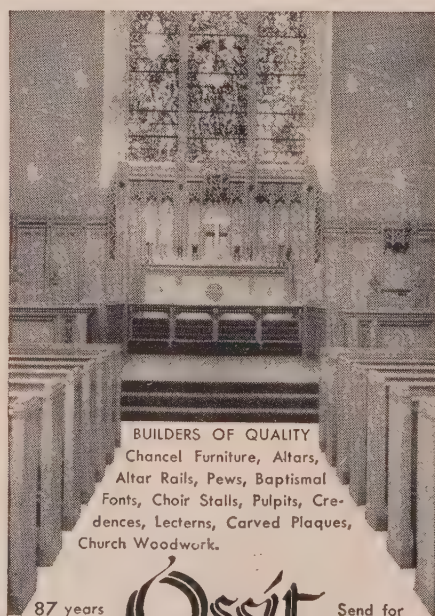
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Books Received

- THE CHRISTIAN HOPE AND THE TASK OF THE CHURCH, Harper & Bros., New York, N. Y. \$5.00
- REVELATION AND RELIGION, Herbert H. Farmer, Harper & Bros., New York, N. Y. 3.50
- TWO OR THREE TOGETHER, Harold Wiley Freer and Francis B. Hall, Harper & Bros., New York, N. Y. 2.50
- TNT—THE POWER WITHIN YOU, Claude M. Bristol, Prentice-Hall, Inc., New York, N. Y. 3.95
- FACE TO FACE WITH INDIA, Roland E. Wolseley, Friendship Press, New York, N. Y. 2.50
- WHO SHALL BE GOD? Alvin N. Rogness, Augsburg Publishing House, Minneapolis, Minn. 2.50
- A HISTORY OF PREACHING, Edwin C. Dargan, Baker Book House, Grand Rapids, Mich. 7.95
- CRUDEN'S UNABRIDGED CONCORDANCE, Baker Book House, Grand Rapids, Mich. 5.95
- THE PREACHER AND HIS AUDIENCE, Webb B. Garrison, Fleming H. Revell Co., Westwood, N. J. 3.00
- THE WORLD'S RELIGIONS (Revised), Charles S. Braden, Abingdon Press, Nashville, Tenn. 3.00
- THE CHURCH AND THE JEWISH PEOPLE, Gote Hedenquist, editor, International Missionary Council, New York 10, N. Y. 1.50
- THE BROADENING CHURCH, Lefferts A. Loetscher, University of Pennsylvania Press, Philadelphia, Pa. 4.75
- THE CROSS IS LIFTED, Chandran Devanesen, Friendship Press, New York, N. Y. 1.50
- A HISTORY OF THE ECUMENICAL MOVEMENT, Ruth Rouse and Stephen Charles Neill, Westminster Press, Philadelphia, Pa. 9.00

- THE HISTORY AND CHARACTER OF CALVINISM, John T. McNeill, Oxford University Press, New York, N. Y., \$6.00.
- COMMUNITY OF FAITH, T. Ralph Morton, Association Press, New York, N. Y., \$2.50.
- THE GOLDEN CENSER, Henry Harbaugh, Christian Education Press, 1505 Race Street, Philadelphia 2, Pa., \$1.75.
- THE DEVIL, Giovanni Papini, E. P. Dutton & Co., Inc., New York, N. Y., \$3.75.
- THE MIRACLES OF JESUS, Dennis W. Foreman, The Christopher Publishing House, Boston, Mass., \$3.50.
- GOD AND SPACE-TIME, Alfred P. Stiernotte, Philosophical Library, New York, N. Y., \$3.00.
- STOLEN LEGACY, George G. M. James, Philosophical Library, New York, N. Y., \$3.75.
- AMERICA'S SPIRITUAL RECOVERY, Edward L. R. Elson, Fleming H. Revell Co., Westwood, N. J., \$2.50.
- BIOGRAPHICAL PREACHING FOR TODAY, Andrew W. Blackwood, Abingdon Press, Nashville 2, Tenn., \$3.00.
- THE HOPE OF OUR CALLING, H. G. G. Herklots, Seabury Press, Greenwich, Conn., \$1.75.
- GO PREACH! Theodore O. Wedel and George W. R. MacCray, Seabury Press, Greenwich, Conn., \$3.50.
- THE LORD'S PRAYER—AN INTERPRETATION, Gardiner M. Day, Seabury Press, Greenwich, Conn., \$1.75.
- WHO SPEAKS FOR GOD?, Gerald Kennedy, Abingdon Press, Nashville 2, Tenn., \$2.50.
- MEN OF THE HIGH CALLING, Charles Neider, editor, Abingdon Press, Nashville 2, Tenn., \$3.50.
- THE HOPE THAT SETS MEN FREE, Howard Conn, Harper & Bros., New York, N. Y., \$2.50.
- THE OLD TESTAMENT AND THE FINE ARTS, Cynthia Pearl Maus, Harper & Bros., New York, N. Y., \$5.95.

- PERSONALITIES AROUND PAUL, Holmes Rolston, John Knox Press, Richmond 9, Va., \$2.50.
- CALVIN, Emanuel Stickelberger, John Knox Press, Richmond 9, Va., \$2.75.
- CUSTOMS AND CULTURES, Eugene A. Nida, Harper & Bros., New York, N. Y., \$4.00.
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- UNIFORM LESSON COMMENTARY, 1955, William M. Horn, editor, Muhlenberg Press, Philadelphia, Pa., \$2.75.
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- THE PROTESTANT YEAR, 1955, *Christian Herald*, editors, Hawthorn Books, Inc., New York, N. Y., \$2.95.
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- SCHOOLS IN TRANSITION, *Robin M. Williams* and *Margaret W. Ryan*, University of North Carolina Press, Chapel Hill, N. C., \$3.00.

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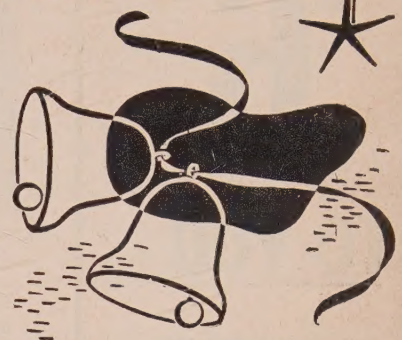
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